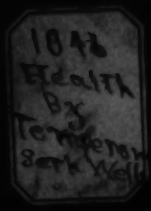

1842
Health
By
Temperance
Sara Wells

No. II.

PAPERS
OF
SHAKERS
314
OHIO
Union Village

Section 4 continued from No. 1.

It requires but few simple articles of wholesome food to nourish and strengthen the body, and produce a healthy effect on the constitution. But instead of this, a great variety of heterogeneous substances, substances which in their nature are entirely opposite to each other, are crouded into the stomach at the same meal. The natural tendency of this is to excite the nervous system and produce a fermentation in the stomach. By this means the digestive organs are overstrained & weakened, and like an overstrained elastic spring, they lose their elasticity and become unable to perform that active operation necessary to digest their food. The consequence is, these various kinds of food are very unequally and imperfectly digested, and of course the stomach soon becomes foul & disordered. This accounts for the dyspepsy and loss of appetite so often complained of by those who indulge themselves in these excesses. And whenever the nerves of the stomach are weakened, (as of course they will be by such living,) the head will feel the effects: for there is such an intimate connection & sympathy between the nerves of the head & stomach, that when the nerves of the stomach become disordered, a nervous headache is very apt to follow. And a nervous headache naturally brings on weakness of mind. It is also well known that a great variety of food at the same meal holds out a strong temptation to indulge to excess, which those who are young, healthy and vigorous cannot easily resist. This increases the evil.

It is very evident that mankind can learn to love anything that any creature on earth will eat; many who are

Wealthy & Lady

are in the practice of using a much greater variety of articles for food than any other species of animals that we have any knowledge of, unless it is the swine. Nor is it at all probable that even they would eat so great a variety as they do, were it not provided and dealt out to them by man. And here let me ask, can it reflect much honor on human nature to see mankind exceed that bristly animal in their eager inclination for a variety in their food? A striking evidence of the great depravity of his appetite! As before observed, man was made capable of discriminating and judging for himself between good and evil of every kind, even between healthy and unhealthy food; and was left to his own choice to select for himself, and chuse the good and reject the evil. But the great depravity of his appetite has led him not only to select many things that are unsuitable to his constitution, but even to corrupt and adulterate such as are naturally good & healthy by unsuitable mixtures and unhealthy modes of cookery.

These epicurean practices were first ~~first~~ introduced by the rich and great of this world, who were fond of indulging and pampering their appetites with luxurious and costly living. We read of such nearly 1900 years ago, who were ambitious of making rich and sumptuous entertainments, by introducing the greatest variety of the most costly articles that could be procured. The most skilful and experienced cooks were employed, and all their skill and inventions called into activity to provide and prepare the richest and most delicious dainties that could be devised to gratify the appetites of their luxurious guests. *

* Witness Cleopatra, Queen of Egypt, and Mark Antony a Roman general.

This practice has continued, more or less, among the rich nobility in foreign countries, even to this day. And it appears to be increasing quite extensively in this country, especially among the rich in our large towns & cities. Among the common people too, and those who can very ill afford it, there is a strong propensity to imitate the example of their wealthy neighbors. Many will involve themselves deeply in debt to make a splendid show, and gratify their foolish ambition in this kind of voluptuous liberality to their friends. But the consequences generally prove very pernicious to health, and often fatal to life itself; as is evident from the records of eminent physicians, and from the many diseases to which such luxurious livers are so often subject; such as the gout, rheumatism, diseased livers, strictures of the lungs, ulcers, both external and internal, and the various affections of of the nervous system, which are generally, if not invariably brought on by luxury & intemperance of some kind or other, and which has a natural tendency to destroy life.

I am well aware that many ridicule the idea that such and such things are unhealthy; because it is so common for people to eat them; and because they <u>do not know</u> that any one was ever injured by eating them. One says, "I always eat them, and they never hurt me any." Another says, "I don't know as they ever did me any hurt, and I've eat them a thousand times." I will admit that they do not know as these things hurt them; nor do they know any better what is the cause of their fevers, their head-aches, their dizzings, their pains in the stomach & bowels, in their sides & backs, their cutaneous disorders, their boils, fillons & whitlows, their rheumatisms,

lameness, influenzies, severe colds, and many other disorders of which they so often complain, and for which they are often obliged to apply to the doctor. True they may know sometimes that they have wet their feet, or exposed themselves some other way; but they have often done so before, and did not take cold then, and why should they now?

But if one of these sagacious reasoners should be chopping wood, and cut his foot with the ax, he would doubtless know how it was done; and yet, perhaps he would give himself as little concern about the real cause that led to it, as he would of the cause of his fever or any other of his disorders. So thoughtless and stupid are mankind respecting the inherent causes of their misfortunes! But let him consider that there can be no effect without a cause; that God is not the author of any evil, nor of any misfortune; let him understand that he has, in his infinite wisdom, established laws of life, health and protection for all his creatures; let him learn the organic laws of the human constitution, and know that these laws cannot be violated with impunity; and let him understand the nature and tendency of the various articles of food he eats, the wisdom and discretion necessary in the management and use he makes of it, the present state of his body, as to its predisposition, exposure & susceptibility of disease; and above all, the importance of keeping the fear of God before his eyes, and of feeling his dependence in all that he does. Knowing and understanding all this, he need never be at a loss for the cause of any disease that may come upon him, be it what it may.

Persons of a strong constitution, who take much exercise in the open air, will rarely ever be sensible of any injurious effects from a mixed variety of food, or even from an unhealthy course of diet; because healthy air and vigorous exercise have a natural tendency to counteract and throw off the bad effects of such a diet. But even such persons are constantly exposed to danger by such a manner of living, and are many times overtaken with some severe ailment before they are aware of it. And when old age advances, as it will, and often at an early period too, upon intemperate livers; then the thoughtless epicure will find himself unable to perform laborious exercise in the open air; then the long slumbering diseases, which have been gradually and insensibly accumulating in his system, during the years of apparent health and high living, will devolope themselves to some purpose, and he will finally sink down under the protracted infirmities of age and decrepitude. For as certain as our Creator has given and established in us, laws of life, health and activity, to enable us to devote the use of them to his honor and glory; so certain it is that these laws cannot be tampered with, nor violated with impunity. And if these powers and faculties, which ought to be devoted to the service of God, are rendered useless by our intemperate manner of living, we must be accountable to God for it. This will be unavoidable.

In the early part of my life I had considerable opportunity in various parts of the country, to become acquainted with a number of individuals of the most robust and vigorous constitutions, and bright mental faculties, who could boast of their good health, and affirm that they never knew a sick day in their lives; and who probably had no idea that they should ever be cast on a bed of sickness in consequence of what they eat and drank. Yet I have known such ones ruined in their health, their constitutions broken down, their mental energies destroyed, and they finally carried to their graves in consequence of the excessive indulgence of their appetites. And many have I known with naturally strong constitutions, whose employment was much in the open air, that would bear up well on a diet that would soon destroy an invalid; but as time passed, and advanced age came on, their strength declined, and they could not as formerly, take vigorous exercise; and yet their dietetic habits continued the same as before, eating as heartily of any thing & every thing calculated to gratify a depraved appetite. The natural consequences followed of course — pains in the head, back & sides, rheumatism, gravel, lameness, and all the infirmities of old age and high living. Still they remained ignorant as ever of the causes of all these infirmities; supposing them to be the natural infirmities of old age, or some providential visitation to which they supposed mankind must unavoidably be subject while here on earth. They were far from believing, or even suspecting that their own indulgence of a depraved appetite, and other careless habits were the real causes of all these infirmities.

Section 5.

Concerning the prevailing increase of Temperance.

It is well known that the more considerate part of mankind are wide awake on the subject of useful improvements of every kind. Thousands in Europe and America, and throughout the civilized world, are zealously engaged in the cause of temperance: And within a very few years, a most extraordinary reformation has taken place respecting the extensive use and pernicious abuse of ardent spirits. The result is well known; and spiritous and fermented liquors, which were formerly considered so essential to the strength and support of laboring men, and so important an article as a medicine to the weak and languishing invalid, are now condemned as unnatural and needless stimulants, and very injurious to the health and constitution. And it is found by extensive and general experience, that those engaged in laborious employments, can perform more work and do it better without ardent spirits than with them; and that as a medicine for invalids, it generally does more hurt than good. Yet the advocates of temperance have had a severe struggle against a formidable opposition to gain what is already gained in the cause.

The distillers, venders and consumers of alcohol were very unwilling to give up their life consuming and soul destroying beverage. And tho its poisonous qualities are fully established, and a great victory is gained, and many

thousands have renounced the deadly drug; yet a large portion of guzzlers still cleave to their cups, ready to sacrifice their souls rather than abandon their favorite liquor. There are some, even among Believers, who persuade themselves that it is good for them, and would still make a free use of it, were it not for the positive orders against it.

Since intemperance in drinking has received such a vital stab, many sensible men have turned their attention to the investigation of the subject of intemperance in eating. From the discoveries already made, and the light diffused on this subject, many in various parts of the United States are zealously alive and warmly engaged in the cause, and are now happily improving the benefit of it. They begin to see, not only the great folly of so much labor & expense to gratify the appetite, but also its pernicious effects upon the health and constitution. Great exertions are making to bring about a reformation, and many families in Boston, Rhode-Island, New-York, and many other places, have voluntarily enlisted in the cause, and find ample reward in the improvement of their health, and the diminution of needless expenses. The cause is certainly a virtuous one, and ought to meet the responsive approbation of every good Believer.

It appears to be the prevailing sense of some, that it is a dishonor to Believers to receive instruction from those who are of the world. Hence their objections to the system of regimen & diet recommended by Dr Graham and others. "What, (say they,) shall we apply to the world for instructions about our diet? Shall

they teach us what we ought to eat and drink"? But I would ask, Is it degrading to the dignity of a good Believer to receive ~~anything~~ virtuous instruction from the wisdom of the world, merely because the instructors are of the world? Shall we suppose that no good thing can come from the world? Are not we in the daily practice of receiving from the world temporal benefits and useful improvements? Where do we get our improvements in mechanical science; in the various kinds of machinery and manufacturing operations? Are we not dependant on the world for these things? Where do we get our crockery and hardware; our iron and steel; our cotton yarn, cotton cloth, silks, &c? Yea, and our tea, coffee and spices, and many other expensive articles of luxury, which it would be far better for our health and our interest if they were suffered to remain in the countries which produced them. Do we not receive all these things from the world, and many of them at a very dear rate too? But we are under no obligations, because they come from the world, to make a bad use of them, after their example. It is our duty to turn our knowledge in all these things to a virtuous account.

I have been informed that Father Joseph taught that Believers had a right to whatever was virtuous among the world — that the people of God were not called to study out new inventions; and therefore we ought not to give our minds to such labors; but let the men of this world do that; and we might have the benefit of their useful inventions & discoveries, and make a virtuous use of them where they could not. We find that new and useful discoveries are increasing in the world beyond any thing that ever was

known in past ages. This I consider to be the fulfilment of the prophecy delivered by the prophet Daniel. (Dan XII. 4.) "Many shall run to and fro, and knowledge shall be increased." It appears that the time is now come, that knowledge does increase among mankind in almost every thing; and much of this knowledge proves very useful to Believers in a temporal sense. And shall we reject this knowledge, and forego the benefits of these useful improvements, because they were discovered and brought to light by men of the world? If so, then we must lay aside all these improvements, and discard those useful inventions, and either be left destitute of every thing of the kind which is brought forward by men of the world, or go to studying out new inventions & making improvements for ourselves. Would this be better wisdom than to receive instruction from the world in these things?

In the early part of my faith I received an impression from the conversation of some of the old Believers, that young Believers were not able to teach or communicate any instruction to them. And as to receiving any knowledge or instruction from the world of mankind, I found some of those with whom I was conversant at that time, seemed to spurn at the idea. I then supposed this to be the prevailing sense and belief of the people, and was therefore very cautious how I attempted to obtrude any of my knowledge upon them: for I had no doubt that their knowledge of spiritual things was far superior to mine. As to natural knowledge, I soon discovered that they held it in very low estimation, and, of course, I supposed they cared nothing about any that I possessed.

But now it is not uncommon, nor is it considered at all dishonorable, to apply to men of the world for useful information and knowledge in any thing that can be, in any way, profitable to Believers. Indeed I find the wisest and best people among us are not above receiving instruction from a child, even in spiritual things, believing that God has a right to make instruments of whom he will, to communicate his mind and will to man. Christ himself testified that, "The children of this world are, in their generation, wiser than the children of light." (Luke xvi. 8) And if, in their researches after wisdom concerning natural things, they have had the good fortune to discover a better way of nourishing and sustaining the body, and keeping it in a state of health, than the common but unnatural practice of pampering the appetite with all kinds of luxuries, shall we be so unwise as to reject it, and still continue on in our luxurious manner of living, because this important discovery has been made by the unpolished world? Surely such a sense ought never to dishonor the character of a Believer.

For truth in Christ keeps learning from the world, not from the people of God.

As for myself, I do not know that I ever felt above receiving useful instruction in any thing, let it come from whatever quarter it might; and I can truly say, that I am always glad to gather good, even from a little child. If I can, at any time, catch any thing that I feel to be good and virtuous, I never trouble myself with any doubtful queries about whence it came, or from whom I received it. And I think those who, instead of receiving a virtuous gift with thankfulness, will turn a jealous eye upon the giver, are not in a very likely way to gather much good.

The great object of eating should be to nourish and strengthen

strengthen our bodies, and enable us to perform our duty; not to please and gratify the appetite. Therefore those kinds of food which are best adapted to the human constitution, and best calculated for support and nourishment, are the most suitable for our regular diet. Every one knows, or ought to know, that plain, simple food, cooked in a plain and simple manner, affords the best nourishment, and is therefore the most conducive to health. It is also well known that epicures and gluttons prefer that which best pleases their appetites, as that is an object of greater solicitude with them, than the preservation of their health. Many are not only ignorant but very incredulous on this subject, and do not know, nor care any thing about the benefits to be gained by taking up a cross against their appetites, and therefore will not try it; of course they cannot enjoy its blessings.

When I see people so incredulous, and determined to remain so against the clearest evidence, it reminds me of ignorant and obstinate unbelievers, who, being insensible of the danger to which they are exposed by living in sin, know nothing & care nothing about the blessings that Believers enjoy in the gospel, by a life of self-denial and the cross; and therefore chuse the course of the world as most pleasing and agreeable to their carnal natures. So those who are ignorant of the blessings of self-denial in eating, and have no faith in such self denial, whose choice of food is governed by a depraved taste, will not easily be persuaded to take up their crosses against their appetites. They love their bellies so well, that when the delicious luxuries of a well furnished table are placed before them, they must be indulged.

The strong hold of the people of God to his mercy and goodness, next to obedience, is in self-denial and the cross. And of all people on earth, Believers ought to be the most ready and willing to deny themselves and take up their crosses whenever any blessing, whether spiritual or temporal, is to be gained by it. Of all our blessings, those which come by the way of the cross are the most to be valued; because the most important to us: and those who are determined to obtain the blessing, will not flinch at the cross. Sorry I am that any person, and especially any Believer, should be so unwise as to indulge a spirit of opposition, and even to ridicule a system of diet so plain, so simple, so far removed from the sensual enjoyments of a flesh-pleasing ~~flesh-tickling~~ world, and so well calculated to preserve and promote the health and strength of body & mind. That this is the nature & tendency of the system, has been fairly proved and established beyond all controversy, the declaration of gluttons to the contrary notwithstanding.

Section 6.

Mistaken Ideas concerning the origin of this System of diet.

For the want of proper investigation into the nature of this system of diet, I find that there are many mistaken ideas prevailing among many people concerning it.— It appears that some suppose Dr Graham to be the author of the system which he recommends, and therefore

they call it the Graham plan, and some endeavor to cast a stigma upon it by calling it the Grey-hound plan. Such people not only expose their ignorance of the system which they condemn, but they give a pretty plain evidence that they think more of indulging their appetites than of preserving their health. This system of diet was known and practiced long before Graham was born. All the most eminent physicians in Europe and America have recommended it, and multitudes of people, from time immemorial, have put it in practice. But the knowledge of this manner of diet has been very little extended among the common people in this country, being mostly confined to medical history and medical books; so that this manner of living was little known in America, and but few ever heard of it till Dr Graham began to deliver public lectures on the subject, in the city of New York.

Dr Graham having investigated the scieme of physiology, examined the experiments and discoveries of the most eminent physicians, and faithfully proved the merits of this system and experienced its great advantage on himself & many others; and convinced that not only the human constitution, but all organized beings & existences were controled by certain organic laws established by the Creator, and which were in their nature unalterable, he undertook to extend the knowledge of his discoveries for the benefit of the common people, who were ignorant of it. In these labors of benevolence and good will to mankind, he is spending his life and his interest; and for this he gets, as his present reward, the curses and ridicule of all the

gluttons and gormandizers in the land. But as his great object is to do good to his fellow creatures, he pays very little regard to the curses or the ridicule of his enemies.

Graham, tho persecuted by those who make a god of their bellies, is a real philanthropist. He has done, and is still doing much good, not only among the poor, but among all classes of people who are willing to listen to the truth, and learn from the plain evidence of innumerable facts, the great and extraordinary benefits to be derived from temperance in eating, as well as in drinking. And will there be found among Believers, in this day of light and wisdom, any who will join issue with gluttons & gormandizers, in sneering and casting odium upon a man who is engaged in doing all the good he can, according to his best light and understanding? Let his enemies say what they will, and oppose him as much as they will, he is certainly engaged in a good cause, as is very evident from its good effects. Where then shall we find one among all his opposers who is more ~~so~~ justified in the sight of God, in opposing his benevolent labors, than he is in acting according to his best light and understanding?

It has been published as a matter of record in medical history, that Hippocrates, who lived 400 years before Christ, and who is called the prince of physicians, being considered the most eminent one ever known, recommended a plain and simple diet as the best means of preserving the health; that this eminent physician, and not Sylvester Graham, was the first physician on record that ever taught this manner. From that time to the present, it appears that all the most eminent and respectable

respectable physicians who have written and published their sentiments on this subject, have recommended the same. And as far as I have had opportunity to examine the subject, I not only find abundance of testimony to the same import, but proofs without number, from actual experiments, of the superior efficacy of this manner of living, on the health and constitutions of those who have made a faithful trial of it. Indeed I cannot find a single instance, where the experiment has been fairly tried, of its having failed. But if a partial trial fails, it furnishes no proof against the system.

There are indeed numbers to be found among modern physicians, who do not recommend this manner of diet, but speak very diminutively of it. This is easily accounted for; it arises from two causes. In the first place, there are many young and inexperienced physicians who have gone through the whole materia medica, and obtained licence to practice, without ever having studied the physiology of the human constitution, as governed by the organic laws of life, or learned the natural effects of the various kinds of aliment upon it. They can tell what sort of medicine is best adapted to such and such diseases; can administer potions to the sick, and patch up broken constitutions in due medical form; but they cannot teach people how to preserve their health, and guard against sickness: this is quite out of their line of practice. In the next place many of them, from a narrow minded avarice, feel interested in having sickness prevail; because it

affords them profitable employment; therefore they do not wish their neighbors to enjoy uninterrupted health. Such physicians will always be ready to oppose any regimen or system of diet which is calculated to preserve health. One says to his patient, "You may eat any thing that you feel an appitite for: don't be straitened about what you shall eat and drink; live generously; eat roast beef and drink wine" "Eat any thing that comes on the table", says another; only spare the bones for your dog; and also the knives & forks; for you will want them yourself when you come to the table again." Another says, "Live well — eat any thing that comes before you, excepting the shovel & tongs, don't eat them." He does not except the bones, nor even the dishes on the table. Any person, with half an eye, may discover, at once, that such physicians want custom, and are always glad to have diseases prevail around them. And many people are so short-sighted as to prefer a physician who encourages what is called <u>good living</u>, and such doctors know it, and make it their interest to flatter their prejudices.

It was formerly the generall custom of physicians to keep a knowledge of medicine away from the common people, and confine it as much as posible to their own profession. For this purpose they had the names of all their drugs written and printed in Latin. This practice prevails, more or less, to this day. Their pretense was, to prevent quackery; but doubtless the main object was to conceal their skill among themselves, lest a general knowledge should deprive them of their gains, and

expose their exorbitant demands. For it is now well known that they were in the habit of making enormous charges for articles of medicine that cost them but a mere trifle; and as the name was given in Latin, neither the patients nor their friends could tell what it was; of course they were unable to detect the fraud.

Dr William Buchan, a very eminent Scotch physician, of great experience in his profession, was the first, in modern times, to come forward in the cause of benevolence, and publish a work calculated to instruct the common people concerning the nature, causes and symptoms of the various diseases, and the best remedies known at that period for their cure. His Book, entitled Domestic Medicine, was first published in the year 1771, nearly 70 years ago, and is said to have "had a degree of success not equalled, perhaps, by any other book in the English language, having been very extensively published, and been translated into every European language." In this book he gives much excellent advice, not only for the restoration of health, but for its preservation. He was very particular to point out and recommend a proper regimen in diet, both as a restorative & preventative, being sensible that much depended on suitable food and nourishment, both for the prevention and cure of diseases. When his book first came out, the whole tribe of selfish, narrow-minded medical professors rose up in wrath, and began to pour forth their persecuting venom against the book and its author, while the more benevolent & liberal minded of the profession approved his plan and recommended it.

Section 7.

Testimonies of eminent physicians & others in favor of a plain, simple Diet.

A large volume of testimonies might be produced on this subject; for I find that many physicians of great experience and high reputation have written and published their sentiments in favor of a plain and simple diet, and have proved its importance, not only by their own extensive experience, but by indisputable reasons founded on the laws of life and health established by the Creator from the beginning. But as I must be brief, I shall only select a few from many.

A very sensible writer thus expresses himself in a sentiment the truth of which is too obvious to be denied, "Our real wants are few; but luxury has made them innumerable; almost every thing that moves on earth, in the sea or air, has been put in requisition, and devoured by that omnivorous animal man."

Dr. Thomas, an eminent English physician, says, "That Irregularities of diet, repletion, and unwholesome food, are the origin of many diseases, cannot admit of a doubt, and that the preservation of health depends on a proper regimen, is equally obvious. An attention to diet and temperance in all other respects, is not only necessary for the preservation of health, but is likewise of great importance in the cure of diseases, and many of them indeed may be cured by suitable diet alone." "Food which is simple, provided it be easy of digestion, and affords a due quantity of nourishment, is far preferable to that

which is compounded by the rules of art and cookery, and rendered more savory by an addition of aromatic spices.- Eating a variety of high seasoned viands, and partaking of many dishes, is very unwholesome; for the stomach thereby becomes overloaded with a heterogeneous mass, exceedingly pernicious in its effects. Moreover we are induced to exceed the bounds nature has prescribed for us, and by such means, the stomach labors under all the direful effects of repletion. Food plainly cooked is all that is really necessary for people in health; and to eat moderately of one dish, is certainly most wholesome. Simplicity of food requires no physical alteratives; and due exercise, with temperance, prove the best cathartics."

I have here given but a very few of Dr Thomas's remarks on temperance, plainness & simplicity of diet, lest I should not have room for quotations from others; but I must add one more remark from Dr Thomas. He says,

"In eating our food, due care should be taken to chew or masticate it sufficiently, previous to its being swallowed; this is a point deserving very strict attention, and may be deemed the first process of digestion: for without the solid parts of our food being well triturated in the mouth, and at the same time incorporated with a due proportion of saliva, it cannot be converted into good chyle, or healthy nutriment."

This is a point that all physicians insist upon, chewing their food well before swallowing it, as it greatly aids digestion. Foreign travellers ridicule the Americans very much for bolting their food, as they call it - that is, swallowing it whole - and they certainly have reason for it; for it is a common practice.

Dr Buchan says, "Unwholesome food, and irregularities in diet, occasion many diseases. There is no doubt but the whole constitution of the body may be changed by diet alone. A very small attention to these things will be sufficient to show, how much the preservation of health depends upon a proper regimen of the diet."

"Nor is attention to diet necessary for the preservation of health only: it is likewise of importance in the cure of diseases. Every intention in the cure of many diseases, may be answered by diet alone. Its effects indeed, are not always so quick as those of medicine, but they are generally more lasting: besides, it is neither so disagreeable to the patient, nor so dangerous as medicine, and is always more easily obtained. — A proper regimen in most diseases, is at least equal to medicine, and in many of them it is greatly superior."

"I think the administration of medicines always doubtful, and often dangerous, and I would rather teach men how to avoid the necessity of using them, than how they should be used. The cure of diseases is doubtless a matter of great importance; but the preservation of health is still greater. This is the concern of every one, and surely what relates to it ought to be rendered as plain and obvious to all as possible. I would advise every person ignorant of physic, to confine his practice solely to diet, and the other parts of regimen; by which means he may often do much good, and can seldom do any hurt."

In speaking of animal food, he says; "No people in the world, eat such quantities of animal food as the English,"* which is one reason why they are so generally tainted with

* He might have excepted the Americans; but he was not acquainted with them.

the scurvey and its numerous train of consequences, indigestion, low spirits, hypochondriacism, &c. To gorge beef, mutton, pork, fish, and fowl, twice or thrice a day, is certainly too much. All who value health ought to be contented with making one meal of flesh in the twenty-four hours, and this ought to consist of one kind only."

Dr Buchan makes quotations from several other eminent physicians who, it appears, hold forth the same language; particularly Dr Arbuthnot, who was a physician to Queen Ann, and ranked very high in his profession.* Dr. Arbuthnot says, "Great cures may be effected in chronic diseases, by a proper regimen of the diet only." Again he says "By diet alone all the intentions of medicines may be answered."

Among other eminent physicians, Dr Buchan mentions one whom he calls "the ingenious Dr Huxham," whose opinion on the great importance of diet he quotes as follows: "The dietetic part of medicine is not so much studied as it ought to be; and though less pompous, yet it is the most natural method of curing diseases."

"The celebrated Hufeland teaches us (says D. Caubell) that a simple vegetable diet is most conducive to health & long life; and the late distinguished Dr Abernethy, expressed his convictions in favor of the same opinion."

"Dr Lamb, who is now over 70 years of age, and who has probably been the most succesful practitioner in England, in the treatment of obstinate chronic diseases, and especially of the cancerous, scrophulous & scorbutic character, has himself subsisted, for the last thirty years, on exclusively

*Dr Arbuthnot died in 1735, more than 100 years ago.

vegetable diet, and has almost entirely depended on such a diet as his means of cure.

"It is well known that Dr Cheyne, after the experience of 30 years extensive practice, a considerable part of which time, he confined himself wholly to a vegetable diet, strenuously contended for the superiority of pure vegetable diet over any other, for the promotion of sound and vigorous health and long life. Dr Cheyne was consider'd one of the most learned & eminent physicians of his day" - he died 1743.

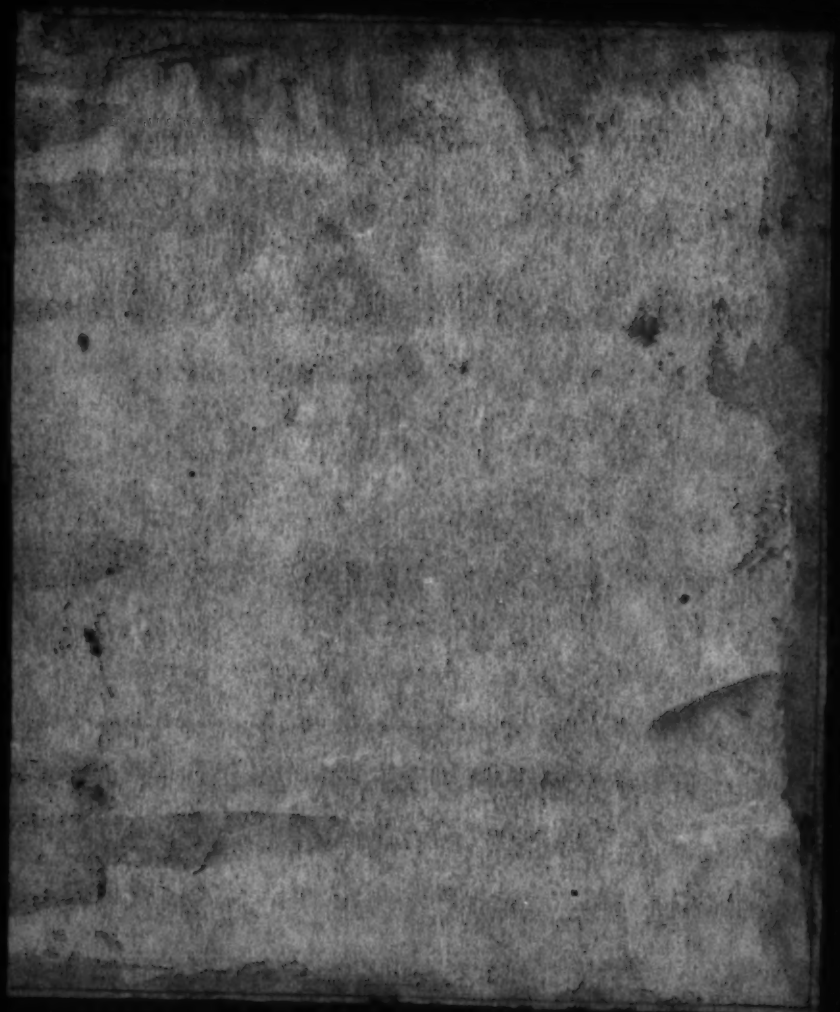
Lewis Cornaro, a Venetian nobleman, who died more than 270 years ago, had been addicted to a life of intemperance up to his fortieth year, the consequence of which was, that a heavy train of infirmities had invaded him, and made great inroads on his constitution, and after having tried, to no purpose, every means of relief that art and medicine admitted of, he at last, by the advice of his physicians, entered on a life of the strictest temperance, by which he regained his health, and lived to a very advanced age. At the age of one hundred years, he was, by temperance in all his pursuits & indulgences, and particularly in his diet, capable of mounting his horse without any assistance, or advantage of situation, and could not only ascend a flight of stairs with ease, but climb up a hill on foot, from bottom to top, with the greatest ease. He did not find life burthensome, even at that age, but on the contrary, spent every hour, as he himself testified, with the greatest delight and pleasure. He died aged 104.

He dieted himself with so much wisdom & precaution, that finding his natural heat decaying by degrees, in his old age,

he also diminished his diet by degrees, so far as to stint himself to a very trifling meal indeed. By this means he preserved his health, and was also vigorous to the age of an hundred years; his mind did not decay; he never required the assistance of spectacles; neither did he lose his hearing. And that which is no less true than difficult to believe is, that he preserved his voice so clear and harmonious, that at the end of his life he sung with as much strength and delight as he did at the age of twenty five years.

Dr Franklin, in his early days, confined himself to a vegetable diet, and he mentions that his progress in study was proportionate to that clearness of ideas, and quickness of conception, resulting from great temperance in diet.

"Vegetable aliment, (says Dr Cullen) as never over-distending the vessels, or loading the system, never interrupts the stronger motions of the mind, while the heat, weight, and fullness of animal food are an enemy to its vigorous efforts."

Extensive quotations might be added from many eminent physicians & physiologists and others in proof of the great benefits to be derived from a plain simple diet; but it is needless to enlarge here; the fact is too well established to be disputed. Candid and reasonable people will always be ready to acknowledge the evidence of plain facts; but those who are previously determined to shut their eyes against the light of truth, will not see it, even if it shines in their faces.

To be continued.